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Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

PUBLISHED WEEKLY BY NATHAN WHITING.

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NEW-HAVEN, OCTOBER 3, 1835.

VOL. XX.

RELIGIOUS INTELLIGENCER,

NEW SERIES ;

PUBLISHED

BY

NATHAN WHITING.

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CONDITIONS.

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MISSIONARY.

"Go ye into all the World, and preach the Gospel to every creature."

From the New York Observer.

FOREIGN MISSIONS.

Abstract of the 26th Report of the Prudential Committee of the American Board of Commissioners for Foreign Missions, read at the Annual Meeting of the Board at Baltimore, Md. on Wednesday, Sept. 9th, 1835.

The Report opens with a reference to the losses of the Board by death, in the persons of the lamented Dr. Wisner, late Secretary for Domestic Correspondence, and of Rev. Dr. Joseph Caldwell, President of the University of North Carolina, and also of the following missionaries, viz. Rev. Samuel Munson and Rev. Henry Lyman, of the mission to the Indian Archipelago; Rev. Henry Woodward, of the Tamul mission; Mrs. Ramsey, of the Mahratta mission; Mrs. Thompson and Dr. Asa Dodge, of the mission to Syria; Mrs. Rogers and Mr. Stephen Shepard, of the Sandwich Islands mission; Rev. Wm. B. Montgomery and Mrs. Montgomery of the Osage mission; Miss Cynthia Thrall and Mrs. Newton, of the Arkansas mission; Miss Prudence Wilson, of the Chickasaw mission. Fourteen all, being an unusual mortality.

DOMESTIC OPERATIONS.

Agencies.

There are now eight agencies, all filled. The agents all state that the work of collecting funds becomes less and less difficult, or rather more and more

easy every year, from the increasing disposition to aid the missionary cause, insomuch that it seems their unanimous opinion that the churches are prepared, when the subject is properly presented to them, to contribute any amount of funds which the exigency may demand—and that the committee need not hesitate, from an apprehension of any delinquency on this point, to send abroad any number of suitable men that can be obtained, or to strengthen and extend the missions in any way in which it can advantageously be done.

Publications.

About 200,000 of the quarterly papers, and 90,000 of the missionary papers, and also 2,500 copies of the last Annual Report of the Board, and 4,000 copies of an abridgement of it, have been printed within the year, and nearly 20,000 copies of the Missionary Herald have been put in circulation.

Receipts and Expenditures.

As the Board meets this year a month earlier than it has done heretofore, the accounts of the Treasurer embrace but eleven months. During this period the receipts of the Board, through the ordinary channels, have amounted to \$163,340 19, exceeding the receipts of the entire preceding year by \$10,954 09. The expenditures during the eleven months have amounted to \$163,254, leaving, including the debt of last year, a balance against the Treasury of \$4,691 18.

For printing the Scriptures in foreign languages, under the direction of missionaries of the Board, the Treasurer has received the following appropriations from various societies, viz :

American Bible Society	\$23,629
Philadelphia Bible Society	3,000
Philadelphia Female Bible Society	100
Connecticut Bible Society	1,000
	\$27,759

For printing tracts the following sums have been received, viz :

American Tract Society	\$17,165
American Tract Society (Boston)	175 29
American Sunday School Union	535 52

\$17,875 81

These sums raise the total receipts of the Board to \$208,975 30.

New Missionaries and Candidates.

Forty-seven missionaries have been sent forth since

the last meeting of this Board, whose names and destination are as follows, viz :

New York Indians.—Mr. William Hall and wife, Rev. William Williams and wife, Miss Andelusia Lee.

Western Asia.—Rev. Philander O. Powers and wife.

S. E. Africa.—Rev. Daniel Lindley and wife, Rev. Henry S. Venable and wife, Rev. Alden Grout and wife, Rev. George Champion and wife, Rev. A. E. Wilson, M. D., and wife, Dr. Newton Adams and wife.

Sandwich Islands.—Mr. Henry Demond and wife, Mr. Edmund O. Hall and wife, Miss Lydia Brown, Miss Elizabeth Hitchcock, Mrs. Coan.

Arkansas Cherokees.—Mrs. Sarah B. Wilson.

West Africa.—Mrs. Jane E. Wilson.

Western Indians.—Dr. Marcus Whitman.

Nestorians in Persia.—Dr. Asahel Grant and wife.

Syria and Holy Land.—Miss Rebecca Williams.

Tamul Mission.—Rev. Alanson C. Hall and wife, Rev. John M. S. Berry and wife, Rev. J. J. Lawrence and wife.

Mahratta Mission.—Rev. Henry Ballantine and wife, Mr. Elijah A. Webster and wife.

Indian Archipelago.—Rev. James T. Dickerson, Mrs. Arms, Mr. Alfred North and wife.

Choctaws.—Rev. John R. Agnew.

But as from various causes the connection of thirty-four other persons with the Board as missionaries has been terminated, the actual increase of missionaries in the field has been but thirteen.

There are now under appointment, and expect to depart to their respective fields of labor during the next year, eighteen missionaries, one physician, four other male and ten female assistant missionaries.

The number of young men who are candidates for missionary service has increased within the year, though not to a great extent. Far more exertion must be put forth by the churches on this subject, before any thing like an adequate supply can be hoped for.

MISSIONS.

WESTERN AFRICA.

Mr. and Mrs. Wilson arrived at Cape Palmas in December, and were joyfully received by the natives. He had, when first out, taken with him the timber of a framed house—this he now found erected in a delightful situation, and ready for his reception. Gov. Hall had treated the missionaries with great kindness. Both of them had however suffered severely from sickness. Mr. W. was convalescent at the latest date, which was on the 19th of March.

This mission is intended to fix a preparatory station, from which progress may be made into the interior,—the latter design being, in the present state of Africa, impracticable before a point has been occupied on the coast.

SOUTHERN AFRICA.

Maritime Mission.—Messrs. Grout, Champion, and Adams, with their wives.

Interior Mission.—Messrs. Lindley, Wilson, and Venable, with their wives.

These missionaries went out to capetown, in the ship Burlington from Boston, and thence proceeded

by land to their respective destinations. Those for the interior travelling a thousand miles in wagons drawn by oxen.—When heard from they had got as far as Griquatown, half way to their station. Those intended for the maritime nation of the Zoolahs were prevented from proceeding by war between the Caftrees and the colony at the Cape, their course necessarily lying through a part of Caftaria. Here there are several stations of English missionaries, where they purpose tarrying until they can acquire something of the language of the Zoolahs. This tribe is under the dominion of a warlike chief named Dingaan. This station can be reached with most ease from Delagoa Bay; and though that place is to Europeans proverbially sickly, it is believed that, to persons accustomed to the rice grounds o. Carolina and Georgia, it will not prove so. The missionaries were most kindly and cordially received by the good Dr. Philip at Capetown, and a Mr. Rutherford there has consented to become agent for the Mission in regard to temporal supplies,

GREECE.

Athens.—Jonas King, D. D., and his wife.

Argos.—Mr. Riggs and wife.

The Greek government has removed its own Gymnasium from Aegina to Athens, and intend opening there a school for boys. Owing to the demand for houses since the removal of the Government, Mr. King was deprived of the building formerly occupied by his Gymnasium and Lancasterian school, and found it impossible soon to obtain another suited to his wants. In July he had a public examination, which was attended by the monarch and bishop. He labors both in preaching and in teaching several important branches to different classes in the school. He has obtained an assistant in place of Mr. Hercules Leder.

Mr. Riggs, on the 28th of June, removed his family from Syra to Argos. Though afflicted with sickness and the loss of their only child, they have opened there a school for girls which contains 40 pupils.

Much jealous opposition is experienced by the mission from the Greek clergy; but the people favor it. The church is closely connected with the state and placed under its entire control. No school can be taught for a day without its permission, which is not given without an examination of the teacher applying for leave. Strong guards too, are thrown around the press. It is possible the schools of this mission may have to be given up; in which case its efforts will be turned to a wider diffusion of the Scriptures among the people. Nine hundred copies of the Greek Testament, and more than 10,000 copies of tracts and school books have been distributed.

CONSTANTINOPLE.

Wm. Goodell, missionary. H. G. O. Dwight, missionary to the Armenians; Wm. G. Schaufler, to the Jews. On his way, Henry A. Holmes, missionary.

Here, too, opposition has been experience from the priesthood. A monk from the Ionian Islands, in the early part of last year, preached in the principal church of Constantinople, and before the patriarch, and declaimed violently against the schools, the books, and the new translations of the Scriptures into Greek—accusing the priests, bishops, and even the patriarch, of conniving at an enormous and ruinous

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evil. In consequence, there was a rigid examination into all the Lancasterian schools, the books, &c. The missionaries yielded to the storm. But soon a strong reaction took place, and the monk who had instigated the whole affair, was driven out of the city. The Greek patriarch has been changed.

There are favorable prospects respecting the spiritual renovation of the Armenians. A high school has been opened with the approbation of the principal of the Armenian Seminary for Theological Instruction, in which Mr. Paspale is chief teacher. It contained in March about 30 scholars.

The fact, that the Armenians of Constantinople at present refuse subjection to the Catholics of Echmidzin, is favorable to the progress of truth.

Turks.—The Lancasterian schools have increased to eight. There is one Turk seriously enquiring into the truth of christianity—an occurrence heretofore rare.

Jews.—The Jews in Constantinople are chiefly descendants of those banished from Spain in 1492. They speak a sort of Hebrew-Spanish dialect. Type suited to this language can be had there. The rich Jews are eager to get copies of the Scriptures in this tongue, and will readily pay 15 or 20 dollars for a single copy. There is some prospect of the publication of a revised edition on the spot. Some of the younger Jews are becoming restless, and begin to inquire earnestly on the subject of the christian religion. Adrianople and Salonica are recommended as suitable missionary stations.

The Rev. Henry A. Holmes has been ordained in Paris, on the 2d of April, and is on his way to Constantinople. Three members of the American Board were present in Paris on that occasion. The Prussian minister, Baron de Martin, has requested of Mr. Schaufler some brief remarks in the German language upon the institutions and operations of the Board, to be submitted to his master, the King of Prussia, which request was readily complied with.

ASIA MINOR.

Smyrna.—Mr. Temple; Mr. Adger, missionary to the Armenians; H. Hallock, printer, and their wives.

Scio.—Mr. Houston, Missionary, and his wife.

Broosa.—Mr. Schneider and Mr. Powers, and their wives.

Trebizond.—Mr. Johnston and his wife.

Mr. Adger, who acts with Mr. Dwight, at Constantinople, is acquiring a thorough knowledge of the ancient and modern Armenian. Mr. Temple is studying the modern Greek. Mr. Hallock succeeds in cutting Armenian type, and it is contemplated to send out a complete establishment for its manufacture. Mr. H. is now here on that subject. Many copies of school books have been published, and Mrs. Hallock has a school of 35 Greek children.

Scio.—Mr. Houston has removed with his family to this island, which is slowly recovering from its ruins. He will occasionally visit the neighboring coast and the islands near to Scio. He is well received.

At Broosa, Mr. Schneider, after some opposition from the priests, has been well received, and a school has been established under the charge of a young Armenian named Johannes. Mr. Johnston has reached Trebizond, and after much opposition and diffi-

culty, procured a house there. This place is very important as a missionary station, as it is growing rapidly on account of the increasing trade between Persia and Europe, which passes through it. It is probable that an associate will be sent to Mr. Johnstone, and possibly two missionaries to the interior of Asia Minor, in Cappadocia and Gallacia.

SYRIA AND THE HOLY LAND.

Beyroot.—Messrs. Bird, Smith, and Thompson, and Mrs. Bird and Mrs. Smith; Miss Williams, teacher.

Jerusalem.—Mr. Whiting and wife, and Mrs. Dodge.

Cyprus.—Mr. Pease, assigned conditionally to this station, should it be established.

There is a press at Beyroot, but not till this year was a printer obtained. A school has been established there, which was at first taught by Dr. Dodge, and since his removal has been in charge of Mr. Smith. In this and three other small schools there are 141 pupils. And so far has the mission advanced in the confidence of the people, that a female school has been opened with prospects of success. Three Moslem children and one Druse are among the pupils. There is also a Sabbath school which promises well. There is regular preaching in Arabic at the mission-house, which from twenty-three to forty attend. The missionaries received kind attentions from Com. Patterson and Capt. Nicholson, who visited Beyroot in the American ship of war Delaware, last year.

In Jerusalem, the prospects of the mission had just opened with every appearance of success, when in May all was thrown into confusion by a rebellion of the surrounding country against the Egyptian government, in consequence of a conscription. This continued for two months, during which Mr. Thompson (who was at Jaffa when the disturbance broke out) was separated from his wife in the hour of his greatest trial. So great indeed was it, that she sunk under her accumulated sufferings of body and mind, and expired in the triumphs of faith on the 22d of July, eleven days after the return of her husband. Her eminent qualities render her decease a great loss to the mission. Mr. Thompson subsequently removed to Beyroot, and Mr. and Mrs. Whiting, and Dr. and Mrs. Dodge, went to the vacant station at Jerusalem; but Dr. Dodge having been called to visit Mrs. Bird at Beyroot, and returning through a storm and getting very wet, was seized with a fever which terminated in his death on the 28th of January. No physician has yet been found to supply his place.

Mr. Pease has explored the Island of Cyprus, and is now at Beyroot, where he will for the present remain until it is decided whether a missionary station shall at present be established on that island.

PERSIA.

To the Nestorians.—Mr. Perkins and Dr. Grant and their wives.

Dr. Grant, who is from Utica, New York, left Boston in May, for Smyrna, his ultimate destination being Tabreez. He was aided on his way by the steam navigation from Smyrna to Constantinople; and from this fact the report digresses to notice the vast increase of facility for carrying on all missionary operations through the opening of so many new channels of communication between country and country,

and great improvements in the mode of traveling. If the British project of a steam navigation on the Euphrates be successful, it will be easy, comparatively, to send missions to Mesopotamia, and connect the Persian mission by a chain of posts with those in Syria and Asia Minor. Dr. Grant being stopped by an incursion of Arabs, turned aside into Georgia, where he was vexed with the street quarantines exacted by the Russian government. Twenty days were thus lost, and he was forbidden to carry any baggage through the Russian territories. All had to be sent back into Turkey: even medicines.

Mrs. Perkins being brought into a critical state of health by the vexatious delays, Mr. P. addressed a letter to Sir John Campbell, British Ambassador at Tabreez, stating the circumstances of the case, and inclosing his letters of introduction to that gentleman. Scarcely had he crossed the lines into Persia, when he was met by a courier from the Ambassador with a letter written in the kindest terms, and a duplicate of another from the Russian Ambassador at Tabreez, promptly written at the instance of Sir John Campbell, to the officer commanding at the frontier, with a view to putting an immediate stop to Mr. Perkins's detention. The distinguished kindness of the same gentleman, induced him to send a *takrawan*, or litter borne by four mules, for the accommodation of Mrs. Perkins, together with a supply of provisions. To crown all, they were met by Dr. Riach, physician to the English Embassy. In these circumstances the Board recognize and thankfully commemorate the goodness of God in thus caring for his servants. On reaching Tabreez, which they did on the 23d of August, they found rooms prepared for them by the kindness of their English friend. Mrs. Perkins was taken very ill, but through the successful care of the physicians, finally recovered. Mr. P. determining to acquire some knowledge of the Syriac language before entering on his field of labor, visited the Nestorians in company with the Rev. Mr. Kaas, a resident missionary at Tabreez, and succeeded in obtaining a distinguished bishop and a young Nestorian priest to return with him to Tabreez, and aid him in his studies. On the first of November, the old monarch of Persia died, and was succeeded by his grandson, Abbas Meerza. Though a rigid Mussulman, this prince is said to possess an unusually good character.

MAHOMEDANS.

Jas. L. Merrick, missionary.

Mr. Merrick has gone to Constantinople, where he remains for the present acquiring the Turkish language, (which prevails through all the north of Persia,) together with some Persian and Arabic. He expects to proceed to Tabreez in the autumn, and there, with his brethren at Oormiah, he will probably remain till a fellow traveler is sent to him from his native land.

CENTRAL ASIA.

An exploring mission is needed to examine the interior of Thibet and Afghanistan. The board are desirous to obtain two missionaries willing and fit to embark in such an enterprise. They well remark of the subject of such explorations that it is not by exposing a small part of the earth's population to view, but by lifting the pall of death from the whole, and letting the church see the actual condition of all the

nations and tribes of men, that the power of motive is to be secured which will bear onward the enterprise of converting the world.

MAHRASTAS.

Bombay.—Messrs. Graves, Stone, and S. B. Munger, missionaries. Geo. W. Hubbard, superintendent of native schools. Wm. C. Sampson, printer, and their wives. Cynthia Farrar, superintendent of female schools.

Ahmednuggur.—Messrs. Reed and Boggs, missionaries. Amos Abbott, superintendent of native schools, and their wives. Dajeeba, native assistant. D. O. Allen, itinerant missionary.

On their way, H. Ballantine, missionary, E. A. Webster, printer, and their wives.

Mr. Webster is a stereotype founder as well as a printer, and materials and apparatus are sent out with him for the construction of plates. On the 11th of June, Mrs. Ramsay died suddenly of cholera, and Mr. Ramsay's health was soon after entirely prostrated; so that on the urgent recommendation of physicians and with the unanimous consent of his brethren, he determined to visit his native land, and arrived at New-York on the 1st of January. His health is not essentially improved, yet he longs to return to his charge.

Much iteration has been performed by these missionaries, and with good results to their own health as well as to the interests of the mission. Mr. Reed estimates the amount of his traveling on his several excursions during the year, at 1100 miles. In that time he had preached the gospel in about one hundred and twenty-five towns and villages; and in half of these he supposes the gospel had never been proclaimed before. He traveled unarmed and unguarded, and met with no insult or harm. This safety he attributes under God to the style in which he traveled; and he felt the force of our Saviour's charge to his first missionaries, to carry with them but one coat and neither purse nor scrip.

Mr. Graves returned to the mission field unrecovered, and not hoping for recovery: but anxious to spend his remaining days where he had spent his life as a minister of the gospel. There also he wished to die, and be buried.

Printing.—Mr. Sampson has engaged vigorously in this work. He has printed more than 30,000 copies of different books: which raises the amount executed from the beginning to 15,837,000 pages. A part of the printing is performed on a lithographic press.

Schools.—There are at Bombay, 17; on the continent, 11; and at Ahmednuggur, 1; in all, 29, containing about 1,594 scholars. There are two schools for the English language; but it is as yet impracticable to get up boarding schools on the plan of the Ceylon mission. Government schools in the large towns from which all religious instruction is excluded, and which are well supported, are found to present serious obstacles to the establishment and success of mission schools.

An asylum for Hindoo orphans who live by begging has been established at Bombay. Ten scholars have been received and promise well.

Destitution of the Deccan.—This part of India contains an area measuring perhaps eight hundred miles by a thousand, and containing a population of about forty

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millions, and not less than two thousand towns and villages, the greater proportion of which have not been visited by a Christian missionary.

The Com. have their eye on the Rajports and recommended Ajmere as a suitable place for commencing a mission which they hope next year to be able to establish.

CEYLON.

Tillipally.—Mr. Meigs, missionary, and his wife; Charles Hodge, Taynasagayan, Parimonty, and Joseph Champlain, native assistants and superintendents of schools, and W. T. Ladd, writer. Valuverly, (out station) Jordan Lodge, native catechist; Jonathan Adams, reader; Samuel Farrar, teacher of the English school.

Batticotta.—Messrs. Poor and Eckard, missionaries, and Dr. Ward, and their wives. N. Niles, native preacher; E. Porter, superintendent of schools; H. Martyn, P. Henshaw, A. Alexander, and J. Chester, teachers of English in the seminary; and three Tamil teachers.

Odooville.—Levi Spaulding, missionary and his wife. Nathaniel, catechist; Peter, Reader; Joshua and Titus, superintendents of free schools; Bacley, teacher of central girls' school; Lyman, teacher of central boys' day school.

Panditeripo.—G. H. Apthorp, missionary and his wife. Solomon, and M. B. Salimer, superintendents of native free schools; Samuel, reader.

Manepy.—E. S. Minor, printer and wife; C. S. Goodrich, native printer; Cly, superintendent of schools; Catheramow, reader; Thompson, teacher of central day school.

Chavagacherry.—Dr. Scudder, missionary, and his wife. J. W. Coe, John Cheeseman, W. Morrison, and Joseph, native helpers.

Verany.—Samuel Hutchings, missionary, and wife; Seth Payson, interpreter and teacher; Jno. Lawrence Tumban, catechists; Mrs. Woodward, widow; Miron Winslow, missionary, now on a visit to the United States; A. Hall, J. M. S. Perry and J. J. Lawrence, missionaries, and their wives, on their way to Ceylon.

Making seven stations, eleven missionaries, fourteen assistant missionaries and thirty-nine native assistants—in all, sixty-four.

There are here established one hundred and twenty-two schools, containing five thousand two hundred and forty-three scholars. The seminary contains one hundred and forty-seven.

The seven missionary churches contain together two hundred native members; forty of whom belong to the seminary. At the close of 1833, forty-seven of the one hundred and thirty students were church members, besides whom there were ten native church members connected with the seminary as teachers. In that valuable institution some changes as to the course of studies have been suggested by experience, and are recommended by the principal: especially that of giving to Christian theology a more prominent place. It is proposed by Dr. Ward to add a hospital to the establishment. Mr. Woodward died on the 3d August. While among the hills for his health, he met with Lord William Bentinck, the Gov. General of India, and the Governor of Madras, Sir Frederick Adam, and was happily instrumental in obtaining permission to extend the mission into the Presidency

of Madras. Dr. Scudder has been favored with a professors' commencement in his new station at Chavagacherry. Part of the old building erected by the Portuguese more than two centuries ago has been repaired and a living church organized to occupy it.

Revival.—The Ceylon mission, which has repeatedly been favored with outpourings of the Holy Spirit, has now been once more visited by this divine influence. This work of mercy commenced in a series of continuous meetings; the first held at Batticotta for five days, commencing November 12, 1834, and the report contains a detailed account of it as given by the Rev. Mr. Poor. As this account has been already published, we omit it here. The result, as far as known, was the open avowal, by sixty-seven natives, almost all members of the seminary, of their determination to devote themselves to the service and glory of the God of Israel. Many of them will no doubt become publishers of that grace which has proved their own salvation.

SOUTHERN INDIA.

Madura—Wm. Todd and H. R. Hoisington, missionaries, and their wives; Francis Asbury, Edward Warren 1st and Edward Warren 2d, native assistants.

Preparatory to commencing this new mission, Mr. Spaulding performed a tour of observation on the southern part of the continent; missionary stations has already been established at Palanicotta, Nugencoil, and Tinnevelly by English societies. Madeira is a populous place, the city of the ancient Tamul kings, and the seat of Brahminical pride in that part of India; and Mr. Spaulding recommended that our first station should be there. Messrs. Todd and Hoisington accordingly removed to that place on the last day of July. The population of the city is estimated at 50,000, and that of the district bearing the same name at 1,300,000. Several large villages are in the vicinity. A boys' and a girls' school have been opened with good prospects.

This mission is associated with a written agreement with that at Jaffna, on the island of Ceylon, opposite, and a system of intimate union and correspondence is established by mutual desire.

EASTERN ASIA.

Singapore.—(On a small island near the southern extremity of the Malayan peninsula, and subject to the British government.)

Ira Tracy, missionary; Alfred North, printer; and their wives.

Mr. Tracy was formerly at Canton, and removed in July. Mr. North took out with him all the necessary implements for a complete type and stereotype foundry.

Mr. Tracy is studying the Furkeen dialect of the Chinese language, having attained the Mandarian dialect before, while at Canton. The former is peculiarly the dialect of commerce. Mr. North will direct his attention chiefly to the Maylay language and to the characters used in printing the Siamese and Bragis, spoken in Celebes. Printing in the Chinese language will come under the special charge of Mr. Williams, who is connected with the press at Canton. The system of the Board is to pursue as far as practicable, a division of labor. This station was formed with reference to the safe and convenient employment

of a large printing establishment. It will also furnish a retreat for our missionaries in case of danger on the continent. It will, for the present, be the central point of all the operations of the Board in that part of the world. It is a great resort of vessels from China, Cochin China, and the islands. 1,500 native ships visit it every year. The port is free and the climate good. Population estimated at 25,000.

The well known convert, Leang Afa, driven by persecution from his native land, arrived at Singapore on the 11th November, on his way to Malacca. Miss White arrived there from this country on the 12th of January, and was soon after married to Mr. Tracy.

SIAM.

Bangkok.—Messrs. Robinson and Johnson, missionaries, Dr. Bradley, and their wives.

The missionaries were well received by the **Prah-Klang**, a high officer of state, to whom they presented a miniature globe, and who made many inquiries as to their object, mode of support, &c. The son of this dignitary speaks some English, and wishes his wife and children instructed in it. Mr. Johnson will direct his studies to the Chinese, and Mr. Robinson to the Siamese languages.

CHINA.

Canton.—Messrs. Bridgeman and Stevens, missionaries, and S. W. Williams, printer. P. Parker, M. D., and J. T. Dickinson, missionaries, residing for a time at Singapore. David Abeel, missionary, on a visit to the United States.

Mr. Stevens has been a chaplain to seamen, under the patronage of the Seamen's Friend Society; but now acts as a missionary of this Board. Mr. Dickinson resigned a happy pastoral charge in Norwich, Connecticut, to prosecute this mission. Mr. Bridgeman edits the *Chinese Repository*; the subscription to which paper has recently been doubled, amounting now to eight hundred. It is not the property of the Board. Steps have been taken to procure a fount of metallic types. A type founder in Paris has cut two thousand p'anches for such types. There are good blocks for printing Dr. Morrison's version of the *Scriptures*. A revision and correction of that work has been commenced.

Dr. Morrison, whose name will be remembered by Christian China in all generations, died on the 1st August, 1834, in the 27th year of his mission. Excepting the pastors and teachers, who visited Formosa with the Dutch more than two centuries ago, he was the first Protestant missionary who ever reached the Chinese empire.

Until the late disturbances at Canton, Mr. Bridgeman had seven promising native boys under instruction. Some circumstances then attracting the attention of the Governor of Canton to the books printed and circulated by Leang Afa, a cry was raised against the mass as treasonable; not because of their religious character, but of their foreign origin: and the boys, being alarmed, went to their homes, while Afa fled to Singapore for his life. Other natives, who had assisted in the printing, were imprisoned—but liberated on the payment of a considerable sum of money by their foreign friends. Shortly before, Afa had baptized a new convert of considerable literary attainments. Another native, after conversing with him,

went home and cleared his house of idols, threw down their altars and tablets, and removed all their inscriptions.

In March last, Mr. Stevens left Canton, in company with Mr. Gutslaff and an English gentleman from Bengal, on a voyage up the coast, intending if possible to visit the tea plantations of Fur-Kien. They expected to be absent two months, and had a large supply of books. The inland tour, if accomplished, would be the most extensive and hazardous yet made.

A physician is needed for the Canton mission, who is acquainted with the diseases of the eye. Mr. Bridgeman has the names of more than eight hundred blind persons in and around Canton. A ship for traversing the coast is greatly needed; and it is said that some steps have been taken in New York toward procuring one. The Roman Catholic convents at Macao have been abolished by the Portuguese government.

OCEANICA.

Sumatra and Pulo Niyas.—Mr. Arms, missionary, and his wife. Mr. Arms was one of the two who lately explored the eastern coast of Patagonia. A permanent mission to that country not being deemed expedient at present, he embarked for Singapore; whence he will proceed, should Providence favor the enterprise, to Padang, a European settlement about midway on the southwestern side of Sumatra, where the Commissioners desire to form a station with reference both to the Battah nation on the northwest, and to the inhabitants of Pulo Niyas, an island in the neighborhood.

The report here gives a detailed account of the lamented fate of Messrs. Munson and Lyman; but as the Christian public are familiar with the subject, it will be passed over in our abstract.

(To be concluded.)

MISCELLANEOUS.

WHEEL BROKEN AT THE CISTERNS.

When the day that he must go hence was come, many accompanied him to the river-side, into which as he went, he said, "Death, where is thy sting?" and as he went down deeper, he said, "Grave, where is thy victory?" So he passed over, and all the trumpets sounded for him on the other side.

Then there came forth a summons for Mr. Standfast. This Mr. Standfast was he that the pilgrims found upon his knees in the Enchanted Ground, and the post brought it him open in his hands. The contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr. Standfast was put into a muse. Nay, said the Messenger, you meet not doubt of the truth of my message; for here is a token of the truth thereof.—"Thy wheel is broken at the cistern." Then he called to him Mr. Great-heart, who was there guide, and said unto him, "Sir, although it was not my hap to be much in your good company in the days of my pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a wife and five small children; let me entreat you at your return, (for I know that you go and return to your Master's house, in hopes that you may be a conduce-

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tor to more of the holy pilgrims;) that you send to my family, and let them be acquainted with all that hath and shall happen unto me. Tell them, moreover, of my happy arrival at this place, and of the present and late blessed condition that I am in. Tell them also of Christian and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she has gone.—I have little or nothing to send to my family, except it be my prayers and tears for them; of which it may suffice if you acquaint them if peradventure they may prevail.'

When Mr. Standfast had thus set things in order, and the time being come for him to hasten him away, he also went down to the river. Now there was a great calm at that time in the river; wherefore Mr. Standfast, when he was about half way in, stood awhile and talked to his companions that had waited upon him thither; and he said, 'This river has been a terror to many; yea, the thoughts of it also have often frightened me; now, methinks, I stand easy; my foot is fixed upon that on which the feet of the priests that bear the ark of the covenant stood, while Israel went over this Jordan.* The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head that was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me as a civet-box; yea sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His words I did use to gather for my food, and for antidote against my faintings. He has held me and kept me from mine iniquities; yea my steps have been strengthened in his way.'

Now, while he was thus in discourse, his countenance changed; his "strong man bowed under him;" and, after he had said, "Take me, for I come unto thee," he ceased to be seen of them.

But glorious it was to see, how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrim as they went up, and followed one another, in at the beautiful Gate of the City.—*Bunyan.*

INTERCOURSE WITH THE NEW ENGLAND ASSOCIATIONS.

The General Association of New Hampshire assembled in Concord, September 1st, and was opened with a sermon from Rev. Samuel Harris, of the Derry Association, from John xvii. 17. The Rev. J. Scales, delegate to the last General Assembly, reported that he had attended that body, and in conformity with the Assemblies doing last spring, laid before the Association a proposition to suspend sending a delegate in future to the General Assembly. The proposition was commit-

ted to a committee to report thereon. We give below a brief view of the state of religion in the churches of this Association. While the Presbyterian church lies waste like a dry and parched land, and suffers from the strifes that prevail, it is pleasing to hear that the Spirit of God is visiting other churches. The last Assembly recommended a cessation of intercourse with this in common with all the New England Associations. The Spirit of God, however, does not withdraw from them, and shall we refuse to have intercourse with them? It was an argument used with great effect in the days of the Apostles, and one which allayed strife, and promoted peace and harmony in the churches, when Peter appealed to the proofs of the Spirit's presence and powerful influence among the Gentiles, in justification of his intercourse with them. "For as much as God gave them the like gift as he did us who believed on the Lord Jesus Christ, what was I that I could withstand God?" Is there not reason to fear that the proposition of the Assembly to cease intercourse with these Associations (uncircumcised) unworthy to be admitted into Presbyterian churches, has been dictated by a spirit akin with theirs, who accused Peter before the Apostles and brethren for "going in to men uncircumcised, and will be found attempting to withstand God." It deserves just such a rebuke as Peter gave in his defense, and the signs of the times are making it apparent, that the rebuke is coming from an higher than human authority. The cheering revivals in New Hampshire and Vermont, &c. are proof that the Spirit of God is with the churches there, and in the present cold and languid state of the Presbyterian churches, intercourse ought rather to be sought than shunned with those who have the Spirit.

In the Union Association precious revivals have been enjoyed; more powerful than in most of the state. In Greenfield there is now a revival in progress. Bedford enjoyed a season of interest the past year—86 have been added to the church. Goffstown, New Boston, and some other towns, have received special tokens of divine love. Amherst has been signalized blessed. Between one hundred and two hundred have been hopefully born again.

In the Piscataqua Association, revivals have occurred the past year in Dover and Lamprey River; but in no town has the work been very extensive. Temperance is increasing in the church and out of it.

In the Orange Association, there have been revivals in a few places—especially in Hanover and Lyme. In the former place more than a hundred give evidence of a change.

The churches in the Monadnock Association are in a flourishing condition; some report respecting the state of religion in this Association was given the past summer. Also accounts of the state of religion in the Hopkinton and Deerfield Associations, have been published during the season past.

The revivals in this State have been greater and more numerous than in any other section of New England. The accounts were cheering to the hearts of those who love the Lord Jesus Christ."

Philadelphia.

TOBACCO.

The learned King James most violently denounced the foul weed. He wrote thus against smoking:

'It is a custom loathsome to the eye, hateful to the nose, harmful to the brain, dangerous to the lungs; and in the black, foul fume thereof, nearest resembling the horrible stygian smoke of the pit that is bottomless!'

John Joselyn, in his account of his 'First Voyage to New England, in 1638,' says of tobacco—and he himself was a lover of it—that 'immoderately taken, it dryeth the body, enflameth the blood, hurteth the brain, and weakens the eyes and the sinews.'

Joshua iii. 17.

RELIGIOUS INTELLIGENCE.

NEW-HAVEN, OCTOBER 3, 1835.

RUMORS OF WAR.

It is reported that the friends of the East Windsor Divinity are about to establish a weekly journal at Hartford, to be edited by the "Edwardean" who wrote the celebrated "Address to the Churches of Connecticut," and the salary of the editor to be paid by the author of "Views in Theology." If there is any mistake about this, it ought to be speedily corrected. The prospectus, we believe, has not yet been published. We dare say that when it is published, it will contain a new edition of the old professions in favor of peace and union.

For the Religious Intelligencer.

REPLY TO MR. SMITH.

LETTER I.

NEW HAVEN, 29th September, 1835.

GERRIT SMITH, Esq.

My dear sir,—Mr. Jay's Inquiry respecting the Colonization and Anti-Slavery Societies, and Dr. Reese's Reply to Mr. Jay, are books which I have never yet read through; for I have read enough of both to be assured that I can make better use of my time. Not that I would condemn both, or either, as utterly worthless. To a man who has been imposed upon by the false lights of Jay's inquiry, or who needs to be disabused of Anti-Colonization prejudices—Dr. Reese's cogent Reply must be truly valuable. Yet my impression agrees with the opinion which you have expressed, that the Dr. is too much of a partisan, unable to see any right on one side or any wrong on the other. I have looked at Mr. Jay's book enough to perceive that he has done little more in respect to the Colonization Society, than to work over, with abridgements and amplifications, the materials contained in Garrison's Thoughts. The passage in which he speaks of me by name, holding me up as wanting in kindness towards the free colored people, appeared to me so strikingly and inexorably unfair, that I seriously questioned in my own mind whether I ought not to call him to account before the public for making such a representation. The force of his remarks in the case referred to, depends upon two things,—first a confusion of dates which ought not to have escaped his notice, and secondly a presumption and innuendo as to matters of fact, which none but a man who had made up his mind that a Colonizationist must of course be wanting in kindness to the colored people, could have ventured upon. And as I have dipped into his pages here and there, I have lighted upon similar instances of misrepresentation, growing out of the confusion of dates and the taking for granted of things which ought to be proved.

The declaration that you are the only member of the Colonization Society who advocates immediate emancipation, if made thus broadly, is a declaration without sufficient knowledge. I am sorry that it is not true. I am sorry to say that I know more than one friend of the Colonization Society, ardently and actively engaged in the cause, and yet advocating in terms the doctrine

of immediate emancipation. Not that these persons are in fact, and in the legitimate meaning of the term, immediate abolitionists. They do not hold or teach that the civil obligations which bind the servant to his master, the laws of the land which institute or recognize and define the relation of servitude, "are before God null and void." They do not hold that every master as such is to be considered a kidnapper and treated accordingly. They do not demand that the entire fabric of society in a slaveholding State shall be demolished at a blow, regardless of all consequences; and that the slave shall be set free this instant, without asking whether it will be for his good. They only demand the immediate commencement of honest, hearty and energetic measures for converting the slaves into freemen. They only demand that the slave shall immediately begin to be regarded by his master, and by the legislature, as a person, a human being, having a right to all the blessings of good government. This is what you and I demand, and what every intelligent christian—nay every intelligent man that has a conscience, must demand for every slave. This, you and some others call the doctrine of immediate emancipation; but from such a use of language I must continue to dissent.

You say, "We all take the ground that slaveholders should cease at once from all in their relation to their slaves, which is sinful." True; we all take that ground—every man will take that ground—that the only question between us and the friends of slavery on the one hand, and between us and the Anti-Slavery Society on the other hand, is *what is the sinful* in that relation! You enumerate several specific things in the ordinary and legalized treatment of slaves, which are sinful, and in respect to the sinfulness of which you and I, and all christian men in free countries, agree with the Anti-Slavery Society. These things—the buying and selling of human beings—the infliction of stripes by the arbitrary sentence of an irresponsible master—the virtual annihilation of the conjugal relation—the withholding of the means of salvation and of the word of God—multitudes of masters regard as sinful, and so far as in them lies, they cease from these things altogether. Yet they do not cease to be masters,—slaveholders. The Anti-Slavery Society still regards them as pirates, and declares that the question is not a question of treatment at all. I ask then, does our demand that the slaveholder shall immediately cease from whatever is sinful in his relation to his slave, entitle us to the name of immediate abolitionists?

You speak of arguing for "the immediate release of the slave from all his wrongs." This is right; the denial of it would be a contradiction in terms. But what are the wrongs of the slave? If a human being is incapable of self-control—if the authority of a master keeping him at work, restraining him from vice, and providing for his support, is essential at present to his well-being,—then to keep him under the control of a master is not to do him wrong, and his immediate release from all his wrongs does not imply his immediate investiture with freedom. We then, in demanding the "immediate release of the slave from all his wrongs," do not necessarily become immediate abolitionists.

The truth is that commonly, in the case of an adult slave, there are to be considered and remedied, the wrongs now inflicted upon him, and the abiding result of wrongs formerly inflicted. His present wrongs may be summed up in the fact that he is now treated as a chattel and not as a person, as a brute animal and not as a man. His great wrong is, he has no stimulus to self improvement, and no opportunity or means of self elevation. This and other wrongs are habitually and perseveringly inflicted upon him. From these wrongs he ought to be and can be immediately released. Let him no more be subjected to unmerited stripes, or to punishment without trial. Let him no more be bought and sold like a creature without rights. Let him enjoy all the sacred affections and all the humanizing influences of the domestic relations. Let him have the word of God to enlighten him and to make him free. Let him be taught, by instruction and by discipline, not for the improvement of his master's property, but for the advancement of his own well being. But after his release from the continued infliction of wrong, there still remains, upon him and within him, the total result of his past wrongs—the result of that protracted injustice which seized him at his birth, and has held him as in a cage of iron to this hour. And one great part of that result may be—commonly is—his incapacity to live and act as a freeman, without previous pupilage. The Casper Hauser in the dark and narrow niche in which he has been immured from his infancy—never breathing the pure breeze—never beholding the sweet light—never hearing the music of nature or the more thrilling melody of human speech—never knowing the luxury of free and bounding motion—and to whom, now almost at the age of manhood, that close, gloomy, comfortless cell is all the universe—ought to be immediately released from all the wrongs now inflicted upon him. But to say that he ought instantly to be released from the wrongs of yesterday, and of years long gone,—or to say that he ought instantly to be, and to be treated, as if those wrongs had never been perpetrated,—is to talk nonsense. To say that the adult slave ought to be immediately released not only from his present but from his former wrongs—to say that he ought instantly, without a process, to be placed in the same condition with the man who has been trained to freedom,—is to utter nonsense equally outrageous. It is doing no wrong to Caspar Hauser to put him under a good master who shall have full power not only to open his mind by the communication of knowledge, but also to restrain his evil propensities by chastisement, and to create in him habits of industry by giving him tasks and by punishing his idleness. Just so it may be no wrong to the slave, to put him under a responsible master who shall have the same kind of authority,—while it would be wrong to reduce a free man to that servitudo.

You are clearly right in saying that "there are points enough in which we can call on slaveholders individually to make such concessions as would ensure the destruction of slavery." If an extensive combination of southern citizens could be formed, pledging themselves to each other and to the public never to buy or sell slaves except for the purpose of emancipating them,—

pledging themselves to protect the marriage relation among their slaves, and to use their authority for the due punishment of the violation of the law of conjugal fidelity,—pledging themselves to instruct their slaves in the christian religion at any rate, and in all the elements of common knowledge, so far as it can be done without coming into violent conflict with government,—and pledging themselves against the infliction of stripes on their slaves, except as stripes are inflicted upon free citizens in prescribed punishment for crime against a known law and that crime proved upon the culprit,—let there be such an association as this among southern citizens; and let that association be active to extend the knowledge of its principles and the circle of its members; and the safe and happy abolition of slavery would be rapidly promoted.

But can such an association be formed? Not at present. Not in that storm of excitement that is now shaking the South, and making the pillars of our Union to tremble. The immediate abolitionists have brought things to such a pass that no man who would speak against slavery can be heard beyond the Potomac. The present excitement, however, cannot last long. So violent a tempest must soon exhaust its own fury. Then—if in the meantime all the hopes of our great republican empire shall not have been cast down and lost—we may look for a reaction even at the South, and for some combination among good men there to reform a state of society, than which, as it is in theory, to say nothing of the practice, nothing more hideous exists under the light of the sun.

There are some other topics in your letter, which I shall ask leave to notice next week. In the meantime, I am as ever,

Yours,

LEONARD BACON.

To the Editors of the Intelligencer:

SIRS—When will there be an end of the controversy about the use of intoxicating drinks? When will ultramortism cease, and common sense resume its dominion in the minds of good men? Who could have believed that, in this age of boasted intelligence, learned professors would have been engaged in analyzing vegetable juices, to ascertain how much alcohol they contain? When will men be satisfied to receive the bounties of Providence, as God has furnished them, without calling in question the propriety of using them for the purposes for which he intended them?

Experience and common sense are our best guides on this subject, when not controlled by divine precepts. The juices of plants are found by experience to have medicinal properties—some of them, perhaps most of them have stimulant qualities, exciting action in the human frame—others are soporific—others, externally applied, abate inflammation.

The juice of the grape is a stimulant, and the exciting powers of different species of wine differ in strength, because they are adapted to different cases. The uses of wines are to excite or restore healthy action in the system, when exhausted by labor or disease. Rest and sleep and food have the like effect; but the stimulating qualities of vegetable juices act more speedily upon the

system, in restoring healthy action, and are useful in cases where resort cannot be had to other means.

Now, no injury can result from the use of vegetable juices, when that use does no more than restore the functions to their healthy state. A small portion of wine, tea or other decoction or preparation of vegetable juices, taken for the purpose of invigorating an exhausted or enfeebled system, after fatigue or disease, is the proper application of such drinks, and evidently that which the Creator intended. And probably such temperate use not only restores healthy functions in cases of common debility, but in old age it may preserve the tone of the decaying system and render persons more comfortable. It may even prolong life, by continuing the healthy functions, and preventing the inertness or collapse of the extreme vessels.

The business of the theologian and the moralists is to regulate the use of such drinks, not to prohibit them. The use of them, when they are *not wanted*, is immoral—the excessive use of them is immoral. But men should well consider whether they do not offend against the appointments of heaven, when they *pledge themselves* not to use the bounties of providence, in any case, whatever may be the necessity. If men have just views and principles on this subject, they will be restrained from improper indulgence, by such principles and by the personal inconveniences which result from such indulgence. If they have not just views and principles, and will not be actuated by them, they must submit to the consequences. Too much regulation only tends to defeat its object.

I have said that the vegetable juices are *medicinal*, not meaning by this that all of them tend to *cure* what are called *diseases*. But many of them are *medicinal* to persons in health, so to speak, that is, in restoring to due tone the system when debilitated by other causes than disease, as well as by disease. In this respect they answer nearly the same purpose as *food*, which is daily necessary to supply strength to the body, when in health. When the body wants no recruit of strength, water is sufficient as a drink; but when persons find that wine, tea, or coffee, is refreshing to the system, it is proper to use one or the other. The healthy functions of the body are necessary to the performance of the labors of life, and to promote that cheerfulness which is essential to comfort and to social happiness.

All the strength of the friends of temperance is wanted to combat the abuse of ardent spirits, and *union* is essential to strength and efficient action. *United we stand—divided we fall.*

PRUDENS.

GREAT MISSIONARY MEETING IN BOSTON.

The public designation of Baptist Missionaries for *Burmah*, *Siam*, and the *Madras Coast* who sailed yesterday in the ship *Louvre*, took place on Sunday evening at Rev. Dr. Sharp's Church, in Charles Street.

The exercises continued from half past six to half past nine, three hours. The house was filled to overflowing, and many retired because there was no access into the house. The names of the individuals

who embarked, are Rev. Howard Malcom, and Rev. Elisha L. Abbott, Miss E. Macomber:—Also the following gentlemen and their wives, Rev. Amos Sutton, Mr. Noyes, Mr. Phillips, Samuel S. Day, Robert D. Davenport, James M. Haswell, T. L. Shack, Alanson Reed, and Lovell Ingalls; twenty-one in all.

The missionaries are to be stationed in *Burmah*, *Bantok* in *Siam*, *China*, and at a new station somewhere in the *Madras presidency*.

Rev. Mr. Sutton, the English free-will Baptist missionary at *Orissa*, near the temple of *Juggernaut*, who has been a year and a half in this country, goes out in company. He will of course give the missionaries much valuable information during the voyage.

Rev. Mr. Malcom, who has been a useful and much beloved pastor of a church in Boston, for several years, but is disabled at present for preaching, goes out on a visit to the various missionary stations, with the expectation of returning, when Providence permits.

Right hand of fellowship to the missionaries, and to Rev. Mr. Malcom and Mr. Sutton, was given by Professor Chase, of Newton. The scene was truly affecting.

Prayer by Dr. Sharp, commanding the missionaries and brethren to the care of him who rules the waves, and controls the destinies of man.

Address by Mr. Malcom. Mr. M. alluded to the fact that he was now deprived of the privilege of preaching the gospel and acting the part of pastor of a church. It was painful to give up his chosen employment. But since such is the will of God, it afforded him pleasure to be used as an errand boy for the churches. After speaking of the hardships and trials of missionaries, Mr. M. made his appeal, with much eloquence and force, to christians who remain at home. Why is not entire consecration to God, he said, as much the duty of every christian as it is of the missionary? Why should they live for themselves? Yet so it is. When Christians engage in business it is for themselves;—when they go to market, it is to gratify themselves;—when they rent a house, it is for their own convenience. They are not crucified to the world, and the world to them.

Address by Mr. Sutton. The night long and anxiously looked for, said Mr. Sutton has at length arrived. I am rejoiced at its arrival. Not that my stay in this land of christian love and fellowship is not desirable, but here are not my sympathies, and here is not my home.

Mr. Sutton then spoke of the difficulties attending on the missionary life. There is the pain of separation, the perils of the sea, and the exposure of life, to which you as men are exposed: There is need of piety and moral courage, which as christians you will feel: Your faith as missionaries will be put to the test—most of the early missionaries labored seven years before they were blessed with one convert. Your temper and disposition, also, will be tried by the duplicity and low cunning of the natives.

On Monday evening, a general prayer meeting, on the missionaries account, was held in Mr. Stow's church.—*N. E. Spectator.*

We should think of death, not as though we were thinking, but as though we were dying.

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From the New York Observer.

PROFESSOR THOLUCK.

The name of Dr. Tholuck is very familiar to us all, as a professor and commentator. It is desirable that Americans should inspect his character more nearly, as a laborious missionary preacher. His eloquence is such as to draw crowds, and his discourses derive a great lustre from the circumstances in which they are pronounced, in a famous University, as part of the academic service, and under the frowns of a host of baptized infidels. The following is from the peroration of a sermon from Luke xxiii. 39, 43, preached at St. Ulrich's, Halle, and printed last year. The translation is carefully made, but, after all, will leave an imperfect impression of his burning eloquence.

TOO LATE.

"Sinner! so long as thou standest on *this side* the grave, it is never too late for thy repentance. Such is the holy comfort which streams from Christ's words on the cross. *It is too late!* O word of horror, already fallen like God's thunder on many a heart of man. See that father, who rushes out of a house in flames, thinking that all his beloved ones are around him. He counts—one dear head is yet missing—he flies back—*It is too late!* is the moaning sound that strikes his ear; the walls fall in amidst a rushing stream of flame, and he sinks lifeless to the earth.

But who is this that presses through the gloom of the night on a breathless steed? It is a prodigal wanderer in the way of sin—he would fain bear from the lips of his dying father the words "I forgive thee!"—Look! he has reached the place—yet a moment, and he has reached the door—*It is too late!* shrieks the voice of his mother—those lips are dumb forever! and he falls swooning in her arms. Behold you that victim on the bloody scaffold—and that headsman who wets the murderous steel. The multitude stand hushed and shuddering. But lo! who is he that yonder comes in sight, on the distant eminence, making signs of joy? It is the King's courier—he brings a pardon! He comes nearer and nearer—"Pardon, Pardon," resounds, first softly, and then with increasing loudness among the crowd—*It is too late!* that guilty head has fallen!

Yea, how fearfully, since the earth has stood, has rung upon many a human heart that penetrating sound *It is too late!* O who can depict to me the consternation that shall be, when on the limit which divides time from eternity, the voice of the righteous judge shall enter, *It is too late!* Long have the wide gates of the kingdom of heaven stood open; long have its messengers cried, one after another, "*To-day, to-day,*" if ye will hear his voice." O Man! man! how shall it be when these gates shall once be shut, with dread clangour,—forever! Therefore strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able: when once the Master of the house is risen up, *and hath shut to the door*, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know not whence ye are."

S. L. R.

DR. ELY A SLAVE HOLDER.

Dr. Ely, who is about removing to Missouri, has begun his works of benevolence by purchasing a slave.—Copied from his journal in the Philadelphian.

Not long since a lady rode up to the door of my present residence in Marion County, and brought behind her, on her horse, a female slave, who bore in her arms her youngest child. She had carried the large babe in her arms for many miles, seeking her husband, and then seeking me. "I've brought a poor creature here to

you," said the lady, as her last resort, "that she may appeal to your compassion. Her husband is a slave, and has been sold that he may be taken down the river and sold again; and if you won't help him there is no help for him."

The story was soon told. Ambrose, a stout fellow, had been transferred to a slave dealer without his knowledge, and then, lest he should make resistance, was suddenly caught at his plow and put in irons. In handcuffs he had been held a fortnight, while a drove for the south was preparing; but in a happy moment for him, in the presence of his driver, he fled into the bushes and could not be found. While he was running at large, in his iron wristbands, and when he had been pursued and advertised, with the promise of \$50 reward, his purchaser was willing to take the same which he had given for him. In this juncture his trembling, half dead wife, besought me to buy him, for if he should once be found, no price would redeem him, and allow him to live still with his wife and children.

I was just mounting my horse, when thus besought, to fulfil a previous engagement. "Poor Ambrose!" we all said, "we hope he will not be found; but nothing can be done for him to-day." The heart of his wife seemed to die within her, as we reluctantly rode off to transact urgent business. On our return we were told that the negro man had been caught. "Then it's all over with him now!" Under this reflection my sleep during the night was disquiet and unsound.

Passing the next morning by the rendezvous of the slave dealer, I was as complaisant as my feelings would suffer me to be: and halting the door, asked, "have you found Ambrose?" "Not yet," was responded; and so I alighted and entered the house. "It's a pity to separate the man," said I, from his wife and children; for I am told they live very happily." "That's true," said the slave merchant, "and ever since I bought him he's been so continually moaning about his wife and children, that I'm willing to sell him for what I gave for him."

Under these circumstances I agreed to give, and before night paid the sum of \$700, for my first and, perhaps, my only slave. I felt that in so doing, I was doing as I would be done by. I could not have obeyed the Saviour's golden rule, had I not redeemed him.—After that I slept soundly for several nights; and resolved that whether the slave ever came to me or not, it would not grieve me in the last day that I had lost his price. Another and another day passed, and no news arrived concerning the fugitive. At length, however, some brother slave found him and told him the good news, that he might return in safety to his family.

On Friday evening, I first saw my slave, and he his new master. "Well Ambrose," said I, shaking hands with him, "are you willing to be my servant while you live?" "O yes, Sir," he exclaimed, "not only willing, but glad to be your servant for life, but I am ten thousand times obliged to you for buying me."

He is said to be the stoutest man in Marion county, and can easily cut and cleave 300 rail in a day; when, to fell the trees, and make 150 of them is regarded a good days work, for a man. Once, in picked timber, he made 600 rails in a day.

"And so you are a slave holder!"

Let the terms be considered. According to the laws of the land, Ambrose is my slave, but in truth he is my hired man. I have opened an account with him—have charged him with the purchase money—will charge him with all the expense he causes me, and will credit him, as were he any other hired man, with the works he performs for me. When he has cleared himself by his labor I have told him that I will sell him to himself, or take him into Illinois, and give him a certificate of manumission.

In this way I think myself free from all unrighteousness in enslaving a fellow man. In this way, thousands, who hate slavery, could free men from slavery. And in this way, a nominal slave holder may be no oppressor of a brother in the human family. Most heartily do I wish that our land had never known slavery; but since it exists here, let us mitigate its evils until it can be wholly abolished.

COLONIAL EXPERIMENTS.

I look upon missions to the heathen in our day, as among the most interesting of colonial experiments. We think nothing of them now; and look at them with as little concern, as the nations of Europe once looked at the forlorn and helpless settlements, scattered along the coast of North America, apparently, as carelessly and unprofitably as the seaweed cast by storm on the beach. But the wonderful, the unexampled career of these may teach us what those are destined to become. The refugees to North America left England at the most important crisis in the history of society in that country; when Protestantism was deeply felt, and civil and political liberty were better understood than they ever had been before. The missionaries leave our country under similar, but superior auspices. They leave us at a time when religion has ever been delivered from its great enemies, intolerance and church establishments, and when civil and political liberty have the best safeguards they have ever had, in our written constitutions and forms of government; and in the principles of a free press, and of general education, universally acknowledged and reduced to practice. They carry with them a purer and simpler morality, and a spirit of benevolence, more various, practical and enlightened, than has ever yet been known. Our ancestors came to the barren shores and the pathless wilderness, from personal considerations entirely, though of a pure and noble character. But the missionary goes forth solely under the influence of the most disinterested motives of self-sacrifice, to instruct the ignorant, to civilize the savage or the barbarous, to reclaim the wandering and idle, to bless the miserable, and to christianize the heathen. If such results, so fair and glorious, have sprung from the principles of our ancestors, how much more grand and beautiful must be the results that are destined to spring from the purer and nobler, the more simple, comprehensive, and beneficent principle carried forth by the missionaries! And do we not see the difference between the warlike habits and martial spirit of the North American colonists, so continually called into action by the Indians, French and Spaniards; and the peaceful character of our missionary families—unchangingly such, whether in Ceylon, Burmah or Madagascar, at the Cape of Good Hope, or amid the islands of the Pacific? The law of violence banished our ancestors from their native land; but the law of peace draws the missionary, as with the cords of love, to leave his home for the land of strangers. I regard missionary families as peculiarly colonies of peace, and hail them as the founders of better states of society than we have ever seen, because altogether more consistent with the simple, pure, humble, peaceful spirit of Christianity.—*Grimke's Notes on Dymond.*

From the Boston Recorder.

POPERY

AS IT HAS BEEN, IS, AND WOULD BE.

The ladies, whose conversion to Popery at a convent was described in my last number were won over by kindness. Such is the treatment which policy requires, and which is usually extended to Protestant novices. Yet even they are subjected to many re-

strictions, and the converts and recluses to intolerable oppressions. Dr. Sugden and Mr. Riley, who were educated at the principal Jesuit institution in the United States, the Georgetown Seminary, have affirmed without fear of being contradicted, that in the Seminary department, which embraces Protestants as well as Catholics, they are required implicitly to obey every regulation which the priests enact. Their letters in correspondence with dearest relatives are opened, and perused and forwarded, delivered or destroyed, according as they promote or oppose Jesuitism and popery. Every Protestant book is instantly taken away. A system of strict espionage is exercised over the pupils, and nearly all intercourse is prohibited with their domestic friends. Sister Gertrude, who eloped from this convent not long since, "abandoned that cage of every unclean and hateful birds, in consequence, as her friends assert, of assaults upon natural rights and female sensibility, which few abandoned prostitutes except Roman Ecclesiastics, would have proposed, still less attempted to execute."

Miss Reed, in her "Six Months in a Convent," gives only obscure hints of impurity, such as she would blush to describe; but she tells a tale of oppression, which must excite in every reader, unmingled abhorrence of its authors, and tender compassion for its unhappy subjects.

Delicate females kissing the feet of an imperious mistress; making the sign of the cross on the floor before her with the tongue; sitting upon their feet in a most painful posture, while she confesses them; drinking tea of bitter herbs, and eating mouldy bread in sparing quantities, while she fared sumptuously every day; shivering in the cold, without fire by day or suitable covering by night; forbidden to speak, or leave the room, or look out at the windows, without permission, which could be obtained only on a statement of reasons; enjoined to pursue a course of self-mortification, till they should have no will, no choice, no feelings—such a system of austerities actually persisted in till it occasioned the death of one of the sisters, and fastened upon the others the cold and unrelenting grasp of consumption! What American does not blush for shame—nay, burn with indignation, that his country should be made the theater, and his countrymen the actors, in such scenes!

From the New York Observer.

ARE THESE THINGS SO?

Messrs. Editors.—It would be well, if Roman priests and Bishops would often recollect, "not he that commendeth himself is approved, but whom the Lord commendeth." If the Bishop of St. Louis, in his reports to his Austrian employers, of which you have given us a specimen in your last paper, had regarded the above sentiment, when he wrote of his own doings, and those of his subalterns, he might have been less approved at Rome, but not less in the upper court. I should not have considered his misrepresentations worth noticing but for the reflections cast upon a worthy and beloved brother in the ministry, who is at too great a distance to clear himself, at least for some weeks, from the suspicious that might be raised against his faithfulness.

The cholera made its first decided appearance in St. Louis, on the 17th October, 1832, about two weeks after my arrival there. Mr. Wm. S. Potts, [now President of Marion College,] was at that time pastor of the only Presbyterian church in the city. At a meeting of the Presbytery, the preceding week, he had either been

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appointed by the Presbytery, or had made an engagement with another brother, to administer the sacrament at Potosi, about 70 miles distant from St. Louis, on the Sabbath following. It was necessary for him to leave on the 17th, to fulfil this engagement. He did it the more readily, as he had made arrangement with myself to supply his place in his absence. He was absent 8 days and returned to the city, while the disease was at its highest, and consternation prevailed in a most alarming degree. With the exception of two days, [in which I was myself confined to my room by an attack of the disease,] the sick of every kind, whether in the last stages of cholera or not, who were not attached to some other congregation, were visited daily. In no case was there any refusal either to visit the dying, or attend the funerals of the dead, even when every one that could leave the place was fleeing for life. I rejoice to bear witness to the self-denial and zeal of my former fellow laborer and beloved brother, after his return. I know him to be incapable of flight, or any dereliction of duty at such a time.

I did not know of more than two individuals, who were members of the Presbyterian church, who fell victims to the cholera at that time. There may have been a few Methodists. But they all remained faithful to their Redeemer up to the last moment. I did hear of some, who were neither Protestants nor Papists, that were visited by the priests, when in a state of insensibility, who were unconsciously converted to Romanism, by the mummery, the water and the wafer, and have therefore, though they themselves knew it not, "died as Catholics." If instead of 40, he could have reported 400 such conversions, it would have been very little to his credit. Some few there were, who, having lived in total neglect, and shameful ignorance of religion, were terrified at the approach of the pestilence, and finding it easier to procure absolution from a popish priest by the usual fee, than to procure pardon in God's appointed way, consented for a while to be called Catholics, but soon laughed at their own folly, when "the indignation was overpast." Your readers will now be able to answer the question, "Are these things so?"

EDWIN F. HATFIELD.

New York, Sept. 8th, 1835.

From C. Colton's "Four years in Eng. and."

THE FRUITS OF ATHEISM.

STEINBURG, THE MURDERER AND SUICIDE.

We were conducted first to a rear chamber in the second floor, (in London called the first,) where the mother—a woman apparently about thirty years of age—lay on the floor, with her head nearly disengaged from her body by some sharp instrument. By the marks of blood on the bed, it was evidently done in that place, and in her struggles with death had thrown herself out. At her feet lay the body of an infant, a few months old, with its head also disengaged, so as scarcely to hang on its shoulders. Such was the horrible scene of that apartment!

We then ascended to the room directly above—and there lay the ghastly bodies of two little girls, one about twelve years old, on the floor, and the other four or five, in the bed—both murdered in the same manner as the mother and infant below! It was horrible to behold!

We then ascended another flight of stairs, and entered a front chamber, where lay the body of a little boy, about ten years old, with his head also nearly disengaged. He had been sleeping in the same apartment with his two sisters, but had fled from his monster father, while executing his fiendly purpose on

his infant daughters. But he was pursued—he was overtaken, and in his struggles of self-defence in warding off the knife, lost one of his fingers, which was entirely cut from the hand and lay on the floor, besides exhibiting other corresponding marks of violence.

We descended to the basement story, and there lay the monster, the author of this scene of death, stretched on his back, with his arms extended, and the knife in hand, by which, in the end, he had nearly severed his own head from his body. He was himself in his night clothes, and so were all the victims. Not a human being remained to breathe in that house! All—all were butchered—the mother and four children—and the murderer by his own hand! What a scene!

Was he deranged? No. The evidence was abundant, that it was a cool, deliberate plan, devised and executed without any alienation of mind.

He had become embarrassed—he was an atheist—he had lived a vicious life—had many years before separated from his wife, and lived long enough with this woman, unmarried, to have these children—and to free himself and all from trouble, believing not in a future being, he had in this manner ushered himself and them into eternity!

THE LOG-ROLLER.

"That fellow had better staid and rolled logs a little longer," said a gentleman, as he saw one of our rough-looking Green Mountain boys approaching a literary institution. The remark produced a smile at the time, but I consoled myself by saying—"Let us judge nothing before the time." The young man entered the institution, and was soon put to the task with his companions. What his particular history was there, I pretend not to know, but I presume he proved himself worthy of his origin.

Two years had passed away and the yearly examination had arrived. Passing into the large room where the classes were displayed, I found a large number of pupils assembled, with their black-boards suspended from the wall, and ready to proceed to the demonstration of the various knowledge which they had acquired. The class exhibited a high degree of animation, and a numerous and highly respectable auditory witnessed with deep interest and repeated tokens of approbation the scene transpiring before them. Who said a gentleman that sat by, is this teacher? Why, said I this is Mr. ———, the young man of whom it was remarked two years ago, that he had better have staid and rolled logs a little longer! Such indeed had been his proficiency, and such his ability not only to acquire but to impart knowledge, that he had been raised to the office of a teacher, and was conducting his class with singular skill through some of the most difficult parts of algebra.

Now how many of the tough and hardy sons of our Mountains are detained at home to roll logs, just because they are considered incapable of that mental cultivation which is necessary in order to preach the gospel! There are many young men in our churches who might be rendered useful in the ministry, if they were only encouraged to come forward. Let the churches see to it. The field is the world. The harvest is great. The laborers are few. That youth who is

now *rolling logs* may yet thunder in the Senate, or hold a world in rapture upon the theme of Redeeming Love.—*Ver. Chron.*

Every thing about the following transaction is admirable, but the impatience of one of the parties.

A lady in Bristol, England, deeply impressed with the importance of the Bible Society, determined to make personal application in its behalf, to an elderly gentleman of her acquaintance who possessed much wealth, but never contributed to objects of this nature. She was told by her friends it would be in vain, but this did not shake her resolution. She called and presented the case, exhibiting all the documents circulated to promote her object. They produced no impression. She then reasoned with him, but without effect. At length she asked him the question 'Have you a Bible, Sir?' 'Yes.' 'What would induce you to part with it?' 'I would not part with it on any consideration.' 'Sir,' said she, 'there are thousands in this land who are destitute of that which you profess to prize so highly.—A trifling portion of your property would supply a fellow creature with the book you would not part with on any consideration.' This appeal produced the desired effect. The gentleman, however, concealed his feelings, and simply asked with an air of indifference, 'What do you think I ought to give?'—Supposing that he was balancing between a small sum and an absolute refusal, she replied, 'We receive any sum, sir, however small.' He then went to his bureau, took a bag of guineas, and began very deliberately to count them—one, two, three, four, and so on. After he had proceeded some time in this way, the lady presuming that he had forgotten the subject on which she came, and was engaged in other business, ventured to interrupt him with the remark that her time was precious, and that if he did not intend to give, she begged to be informed, that she might solicit elsewhere. 'Have patience for a few minutes,' he replied, and proceeded till he had counted seventy-three guineas. 'There, madam,' said he, 'there is one guinea for every year that I have lived; take that for the Bible Society.'

THE SEVEN SLEEPING CHRISTIANS.

AN EASTERN TALE.

In a volume of sermons, by Bishop Heber, he introduces one of the discourses with this story, for the purpose of calling attention to the great concord of eternity and of practical religion. His text is, 2 Cor. iv. 18. "We look not at the things which are seen, but at the things which are not seen."

"There is an ancient fable told by the Greek and Roman churches—which, fable as it is, may for its beauty and singularity well deserve to be remembered—that in one of the earliest persecutions to which the Christian world was exposed, seven Christian youths sought concealment in a lonely cave, and there, by God's appointment, fell into a deep and death-like slumber. They slept, the legend runs, two hundred years, till the greater part of mankind had received the faith of the gospel, and that Church, which they had left a poor and afflicted orphan, had 'kings for her nursing fathers, and queens for her nursing mothers.' They then at length awoke, and entering into their native Ephesus, so altered now that its streets were altogether unknown to them, they cautiously inquired if there were any Christians in that city? 'Christians!' was the answer, 'we are all Christians here!' and they heard

with thankful joy the change which, since they left the world, had taken place in the opinion of its inhabitants. On one side, they were shown a stately fabric, adorned with a gilded cross, and dedicated, as they were told, to the worship of their crucified Master; on another, schools for the public exposition of those gospels, of which, so short a time before, the bare profession was proscribed and deadly. But no fear was now entertained of those miseries which had encircled the cradle of Christianity; no danger now of the rack, the lions, or the sword; the emperor and his prefects held the same faith with the selves, and all the wealth of the east, and all the valor and authority of the western world, were exerted to protect and endow the professors and the teachers of their religion.

"But joyful as those tidings must at first have been, their further inquiries are said to have met with answers which very deeply surprised and pained them. They learned that the greater part of those, who called themselves by the name of Christ, were strangely regardless of the blessings which Christ had bestowed, and of the obligations which he had laid on his followers. They found that as the world had become Christian, Christianity itself had become worldly; and, wearied and sorrowful, they besought of God to lay them down asleep again, crying out to those who followed them, You have shown us many heathens who have given up their idolatry, without gaining any thing better in its room; many who are of no religion at all; and many with whom the religion of Christ is no more than a cloak of licentiousness; but where, where are the Christians? And thus they returned to the cave; and there God had compassion on them, releasing them once for all from that world for whose reproof their days had been lengthened, and removing their souls to the society of their ancient friends and pastors, the martyrs and saints of an earlier and better generation."

"THE PRICE OF SOULS."

Extract of a letter from a Missionary among the heathen, dated July 13, 1835; communicated for the Boston Recorder.

We feel to mourn with you, and weep at the grave of Dr. Wisner, and the sudden removal from the field of labor, of those dear brethren, Munson and Lyman; and especially now, after reading those unfeeling remarks of the New York Evangelist. Why should those who are anxiously pleading the cause of humanity, so wantonly strike their barbed arrows into our hearts, still bleeding with the fresh wounds we have received in the field of battle? Must, then, all the afflictions of the church be charged to her own guilt, or be brought as an evidence of the hatred or displeasure of her Redeemer? Must all the guilt of martyrdom be attached to the suffering martyrs themselves, as their companions in labor and afflictions? Or must missionaries and missionary societies, bear the guilt of all those who contribute in any way to their support? Can we not receive food or clothing or money from the hands of any man, on any occasion whatever, without receiving at the same time all the guilt the donor may have contracted in acquiring the gift? Must we be responsible for the manner in which all the money is obtained, by which we are supported? Or would our friend of the Evangelist have us "leave the word of God to serve tables?" Would they have us suspend all obedience to our divine Lord, and cease to "preach the gospel to every creature," till we can fully reform every political abuse in our own country? To such requisitions, through divine grace, we can never accede. We must "go into all the world, and preach the gospel to all nations," eating "such things as are set before us, asking no questions for conscience' sake; for the earth is the Lord's, and the fulness thereof.

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RULE FOR POLITENESS.

Having witnessed these two opposite extremes, I was for a moment disposed to believe that there was no medium; that it would be impossible to preserve children from rudeness and incivility on the one hand, and a formal and affected precision of manner on the other. However, the recollection of my friend M. prevented my coming to such a conclusion. I recollect that when I last visited him some five or six years since, his children appeared to be equally free from affectation and roughness. They were attentive to the wants, not only of strangers, but of each other, and their politeness seemed the result of real kindness of feeling, rather than of prescribed rules. I will write to him immediately, was my next thought, and learn what is the secret of his success. I did, and the following is a part of his answer;

"I set out with this definition of politeness which I had somewhere met with—'Benevolence in little things.' For what is true politeness but that attention to the wishes and happiness of others, which is the natural result of benevolence? Accordingly I did not so much labor to direct my children's outward behavior, as to cultivate in them a spirit of kindness; being sure that if he succeeded in the latter, the former would follow of itself. I endeavored to make them regard it as an object of primary importance to promote the happiness of others, and I repeated to them the common but true observation, that the happiness of social intercourse is more promoted by constant trifling attentions, looks, and words of kindness, than by occasional great efforts and sacrifices. In short, if I have succeeded, it has been on the principle of our Saviour's rule, applied to little things: 'Whatsoever ye would that men should do to you, do you even so to them.'

Religious Magazine.

This life is a middle state; we must soon go higher or lower, what we must spend upon the treasure we here lay up, whether of wrath or glory.

Revivals.

REVIVAL COMMENCING WITH THE VOLUME ENTERPRISE.

Rev. J. Fisk, in giving a narrative of a work of divine grace in Essex, N. Y. as the result of which fifty had already joined the church, and nearly fifty more were indulging a hope in Christ, says:

"It began in my own heart in May, 1834, while sitting in the chapel in Chatham street, New York, and listening to the remarks of the Rev. Mr. Plumer, of Virginia, in behalf of the distribution of bound volumes at the South; for then I resolved that I would go home and commence a similar work among my own people at the North. And as soon as I reached home I began to preach, and to pray, and talk about it in my family—in the social circle—in the conference-room—in the public congregation. On the 4th July, 1834, a union meeting was held, of several Christian denominations, to talk and pray, and see what could be done. It was a blessed meeting. A society was formed to promote the monthly circulation of religious books. One of our number was appointed to go into each district in town preach on the subject, and take a collection, to aid in purchasing books. In this way we soon raised \$80. We sent to New York and obtained all the bound works of the American Tract Society; and of the best we obtained 20 of each kind. We purchased some books at the Sunday School Depository—got all the religious works of the Abbotts—and the Memoirs of such men as Parsons, Fisk, Payson, Summerfield, and J. B. Tay lor—in all about 235 volumes, equal to the whole num-

ber of families in town. One director in each district was appointed, who should take the charge of books enough to supply each family in that district, and see that they were regularly changed each month. We commenced the distribution in the month of October. And fully believing that God would bless the reading of these books to the souls of many, we followed them up by our prayers and exertions."

Weekly circular meetings were held by three clergymen of different denominations: Christians were induced to pray for God's blessing on the books and for a revival of religion; protracted meetings were held; and christians laboring much for the souls of individuals, especially in connection with the circulation of the volumes. By the works of Doddridge, Baxter, Flavel and Edwards, many Christians were led to examine anew the foundation of their hopes; sinners became anxious; and many, including the drunkard, the Sabbath breaker, and the profane swearer, have been hopefully converted to the Lord. A christian friend, seeing the article from which the above is extracted, thus writes:

"The question is often asked, How shall I get the volumes of the American Tract Society and other religious books in circulation among my people? Brother Fisk has answered the question.

"1st. Resolve to do it.

2d. Go immediately about it.

Let it be a subject of conversation and prayer at home and abroad, in the family, the social circle, and the public assembly, till the hearts and energies of the people are enlisted in the work. Let the means be raised and the books obtained. "Thousands and tens of thousands of these valuable volumes might soon be put into the hands of as many persons, who would read them with profit, without any more effort on the part of ministers and private christians than is needed to keep up a healthy tone of piety, and with the blessing of God we might hope to see the same glorious results which are above described in any town."—*Tract Magazine.*

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

In this city, on the 23d instant, Charles, son of Mr. Timothy Potter, aged four years; same day, Rebecca M., daughter of Mr. Thomas Gilbert, aged twenty-three; same day, an infant child of Mr. Van Bergen, aged five months. On the 25th, an infant child of Mr. Samuel Rowland, Jr.

In this city, on the 21st instant, Mrs. Almira Nott, wife of Mr. Riley Nott, aged thirty-seven. On the 22d, Alexander Silas Hotchkiss, infant son of Mr. Philos Blake, aged five months.

In this city, on the 25th instant, Miss Grace Ann Mattoon, aged nineteen years, daughter of the late Mr. Joel Mattoon.

In this city, on the 26th instant, Mr. Joseph Stevens, aged fifty-five.

Drowned, in the Canal Basin, in this city, on the 25th instant, John, son of Mr. Elm Allin, aged four years.

At Vermillion, (Ill.) on the 29th August last, Mr. Camp Hatch, aged 41; till lately a resident of Litchfield Co. Conn.

At Nantucket, Major Nathaniel Frost, aged eighty-eight.

At the residence of Mr. Woodbridge, near Detroit, on the 4th instant, Mrs. Sarah Trumbull, aged seventy-eight, consort of the late Judge Trumbull, formerly of Hartford.

POETRY.

THE CHRISTIAN'S HOPE.

By the Rev. A. Sutton, author of the *History of the Orissa Mission*: published by the American Sunday-school Union.

AIR—AULD LANG SYNE.

Hail! sweetest, dearest tie that binds
Our glowing hearts in one,
Hail, sacred hope that tunes our minds
To harmony divine.
It is the hope, the blissful hope,
Which Jesus's grace has given:
The hope, when days and years are past,
We all shall meet in heaven,
We all shall meet in heaven at last,
The hope, when days and years are past,
We all shall meet in heaven.

What though the northern wintry blast,
Shall blow around thy cot:
What though beneath an easterly sun
Be cast our distant lot,
Yet still we share the blissful hope,
Which Jesus's grace has giv'n, &c.

From Burmah's shores, from Afric's strand,
From India's burning plain.
From Europe, from Columbia's land,
We hope to meet again.
It is the hope, the blissful hope,
Which Jesus's grace has giv'n, &c.

No lingering look, no parting sigh,
Our future meeting knows:
There, friendship beams from every eye,
And hope immortal grows.
O sacred hope! O blissful hope!
Which Jesus's grace has giv'n, &c.

CHRISTIANS IN PROSPERITY.

It hath pleased God to reward the diligent with a blessing "in their basket and store." Christians in common with others have shared richly in the bounties of his Providence, as they have been profusely scattered over the whole land. But have they remembered that their responsibility has increased in proportion to the blessings received? Has their accumulated wealth rendered them more liberal, more humble, more diligent in working out their own salvation? Or has it rendered them more penurious, more proud, and more anxious for the treasures of earth? I suppose you may be richer this year than you were last, by some hundreds or some thousands of dollars; and have you devoted to the cause of religion and virtue, of this accession to your stores, such a portion as is demanded by true gratitude to the Giver of all? These thoughts are thrown out for the purpose of leading Christians to inquire what they, as stewards of the manifold mercies of God, should do to secure the plaudit of their Judge in the day of final reckoning.—*Chas. Obs.*

A RELIGIOUS WOMAN.

If I were a preacher, I would say more than many of them do, of the use and necessity of religion in this world even for worldly use. How necessary religion is for a State! If I were an infidel, I would lock the foul secret in my own bosom. Religion purifies the feelings and temper of man and lifts him far above ordinary mortals in all his conceptions.—William Wirt always appeared more than mortal, though I do believe the world overrates his talents, and for this reason, that they so much love the purity of the man. Religion is every thing to a woman.—Nothing is more disgusting than a syllable of disrespect uttered against institutions, which are the stay and staff of woman. A woman never appears so lovely as when she is at her prayers. A mother's word, a mother's prayers have more sway over the son, than all the homilies of the pulpit. The simplest phrase from her will draw a tear that no eloquence can bring forth.—*Boston Jour.*

REV. DR. LEECHMAN.—It is related of Dr. Leechman, that, upon his death-bed, he thus addressed the son of a nobleman who had been under his care:—"You see, my young friend, the situation in which I now am. I have not many days to live, and am happy that you witness the tranquility of my last moments; but it is not tranquility alone, it is joy and triumph; nay, it is complete exultation!" His features brightened, and his voice rose in energy as he spoke. "And whence," said he, "does this exultation spring? From that book, too much neglected indeed, but which contains invaluable treasures,—treasures of bliss and rejoicing; for it makes us certain that this mortal shall put on immortality."

The Agent of the State Temperance Society will visit the various associations in the County of New Haven as follows.

Milford, Monday Oct. 5; Orange, Tuesday 6, 3 P.M.; West Haven, Tuesday 6, 6 P.M.; North Haven, Wednesday, 7th; Northford, Thursday 8th; Durham, Friday 9th; Wallingford, Saturday 10th; Meriden, Sunday 11th; Cheshire, Monday 12th; Prospect, Tuesday 13th; Woleott, Wednesday 14th; Waterbury, Thursday 15th; Salem Bridge, Friday 16th; Middlebury, Saturday 17th; Southbury, Sunday 18th; South Britain, Monday 19th; Oxford, Tuesday 20th; Humphreysville, Wednesday 21st; Bethany, Thursday 22d; Hasudden, (Carmel) Friday 23d; Woodbridge, Saturday 24th; Derby, Monday 26th.

Will the friends of Temperance in the various associations please bear the visit of the Agent in mind, and make such arrangements as may be necessary. In all those places where no hour is specified in this notice, such an hour may be selected as may be most convenient.

H. C. BEARDSLEE,
Agent State Temperance Soc.

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